

# Pathwork Lecture 103: Harm of Too Much Love Giving – Constructive and Destructive Will Forces

1996 Edition, Original Given: May 11, 1962

This lecture is given in an **expanded poetic format**, what I call a **Devotional Format** of the lecture, and in that sense, this is **my interpretation** of the **intent** of the lecture. I may have interpreted portions differently from you, and I ask you to ponder the words for your own interpretation. I did this Devotional Format so I can take the words into my heart, phrase by phrase, much as I would in reading poetry – that is, **devotionally**.

The blessings to me in developing this format have been truly profound, and my wish is that this Devotional Format will be a blessing to others. ***I invite you to slowly read and ponder this format of the text – with an open heart to experience the Guide’s Presence and Love emerging from among the words such that the wisdom comes to LIVE you.***

For clarity: The **original text** is in **bold and italicized**. [My adds of commentary/clarification/interpretation are in brackets, italicized, and not bolded.] To learn more of my Devotional Format and see the lectures I have done in this way, go to <https://www.garyvollbracht.com/pathwork-lectures/pathwork-lectures-devotional-format/>

Gary Vollbracht

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03	<p style="text-align: center;"><b><i>Greetings, my dearest friends.</i></b></p> <p style="text-align: center;"><b><i>God bless each one of you.</i></b></p> <p style="text-align: center;"><b><i>Blessed is this hour [i.e., blessed is this time we now spend together in this lecture].</i></b></p>
04	<p style="text-align: center;"><b><i>I now wish to discuss another facet of</i></b></p> <ul style="list-style-type: none"> <li>• <b><i>love,</i></b></li> <li>• <b><i>will,</i></b></li> </ul> <p style="text-align: center;"><b><i>and</i></b></p> <ul style="list-style-type: none"> <li>• <b><i>human relationship.</i></b></li> </ul>

by Eva Broch Pierrakos

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*You know  
from  
• life  
and  
from  
• your own experience  
as well as  
from  
• previous lectures  
that these three phenomena [i.e., these three phenomena of  
LOVE, WILL, and HUMAN RELATIONSHIP]  
are  
interdependent.*

*Each [i.e., Each phenomenon of LOVE, of WILL, and of HUMAN RELATIONSHIP]  
is of the  
utmost importance for  
your  
• life  
and  
your  
• fulfillment.*

*Together  
all of them [i.e., TOGETHER, all three of these phenomena of LOVE, of WILL,  
and of HUMAN RELATIONSHIP]  
form  
one whole.*

*If one functions [i.e., If one of these three phenomena functions]  
independently  
in a  
• healthy and  
• productive  
way,  
the other two  
are bound to function  
just as healthily,  
almost in an automatic fashion.*

*Yet, at times,  
it is important  
to consider each one  
separately.*

*There can be  
no fulfillment  
of any sort  
without*  
• *good human relationships.*

*And*  
*good human relationships  
are impossible  
without*  
• *love.*

*Nor can you live productively  
without*  
• *the will  
functioning properly.*

• *Love*  
*and*  
• *will  
can have many*  
• *distorted aspects,  
manifesting  
in many ways.*

*We have discussed some of them [i.e., some of the many distorted aspects of  
LOVE and WILL manifesting in many ways]  
in the past.*

*Let us now consider these subjects [i.e., now consider love, will, and relationship]  
with a new approach.*

05

*You have learned that it is  
very harmful to  
force  
yourself  
to  
feel love  
when  
you do not  
experience it [i.e., when you  
do NOT EXPERIENCE LOVE].*

*In such a case [i.e., In such a case when you have FORCED yourself to  
“FEEL” LOVE when you did NOT actually EXPERIENCE LOVE],*

- *the wrong kinds of*
  - *will*
- and*
- *love*
- are used*
- and therefore*
- *a negative result is produced.*

*Yet*

*you also know  
that  
if you  
do not*

- *give love,*

*you cannot*

- *receive it.*

*Therefore,*

- *consciously or*
  - *unconsciously,*
- you try to  
force it [i.e., you TRY to FORCE yourself to feel and give LOVE].*

*You use your  
will*

*to produce a feeling  
that as yet  
does not exist in you.*

*In the course of our work together, however,  
you have learned that*

*the proper growing process  
is  
to admit to yourself  
that you are  
as yet*

*incapable of*

*feeling  
love.*

**You cannot properly  
face this condition [i.e., face this condition of being INCAPABLE of  
FEELING LOVE]  
which, for now,  
is the  
truth.**

**It [i.e., This condition of being INCAPABLE of FEELING LOVE]  
is your  
present reality.**

**If you  
accept this [i.e., If you ACCEPT this condition of  
being INCAPABLE of FEELING LOVE]**

**without  
• guilt and  
• judgment,  
you will  
eventually  
understand**

**why**

**it is so [i.e., understand WHY it is so that you are  
INCAPABLE of FEELING LOVE].**

**With this understanding [i.e., With this UNDERSTANDING as to WHY  
it is that you are, as yet, INCAPABLE of FEELING LOVE]**

**your capacity to  
love  
is**

**automatically**

**set free.**

**It [i.e., Your capacity to LOVE, when set FREE,]**

**grows**

**by itself.**

06

*All of you,  
regardless of how successful you are  
in your work of self-finding,  
can observe,  
if you just look at yourself,  
how*

- *genuine,*
- *warm,*
- *constructive*

*feelings  
can  
never  
be forced on you,  
either by*

- *others*

*or by*

- *yourself.*

*Genuine feelings*

- *are always spontaneous*

*and*

- *come of themselves.*

*They [i.e., GENUINE FEELINGS]*

- *are an*

*indirect byproduct of*

- *self-awareness and*

- *arise*

- *spontaneously,*
- *not determined by your*

*outer will,  
which is the  
will  
that can be activated by  
your conscious determination.*

*Hence,  
the primary step is always  
self-understanding [i.e., self-understanding and self-awareness],  
from which  
your love-capacity grows [i.e., grows spontaneously].*

*Although this is not new,  
it needs to be repeated,  
for this knowledge is not as yet an integral part of you.*

07

*Thus far  
the emphasis has mostly been on  
your ability  
to love.*

*Since you  
do want to  
be loved,  
your main concern has been  
your lack of loving,  
because this [i.e., because your LACK of LOVING]  
is often responsible for  
the failure of relationships  
that you would  
want to work out.*

*It takes  
considerable insight  
to find out  
that  
what you*

- thought  
was love*
- was  
no such thing.*

*Many of you have got that far,  
at least to some degree.*

08

*Now, let us consider  
relationships  
from a very different point of view.*

*What if you have*

- really loved*

*and yet were*

- rebuffed,*
- rejected?*

*Many of you have  
puzzling questions about this.*

*You do  
not understand  
why  
rejection,  
in one form or another,  
has taken place,  
when you are  
certain  
that you had such a  
• genuine and  
• strong  
love force.*

*If this love force  
was  
not  
entirely free of  
childish currents,  
then  
at least it [i.e., then at least this LOVE FORCE that you are certain you had]  
was mingled with  
  
real love.*

*This confuses you  
since you  
know that  
love [i.e., REAL LOVE]  
is the key to  
• life and  
• human relationships.*

*Why then,  
you may ask yourself,  
does it [i.e., WHY then does the LOVE that you know that you have and  
that you know to be the KEY to life and human relationships]  
not work?*



*Are there  
always*  
• *selfish,*  
• *greedy,*  
• *immature*  
*currents in the human soul?*

*But then* [i.e., *But then, if there were ALWAYS selfish, greedy, immature currents in the human soul preventing one from loving and hence from receiving love*]  
*no one*  
*could ever*  
*receive*  
*love,*  
*since*  
*no human being*  
*is quite perfect* [i.e., *quite perfect in loving*].

*At the same time,*  
*you observe that*  
*some people,*  
*certainly with*  
*less genuine love capacity than others,*  
*receive a great deal*  
*more love.*

*This*  
*not only*  
• *confuses you,*  
*but also*  
• *increases your feelings of*  
• *insecurity*  
*and*  
• *self-doubt,*  
  
• *injustice*  
*and*  
• *victimization.*

*Let us look into this subject*  
*and gain a clearer view.*

09

*It is just as*

- *harmful and*
  - *destructive*  
*to love*
    - *too much,*
- and thus*
- *unwisely,*

*as it is*

- to love*
- *too little.*

*We speak here of a [i.e., In speaking of loving too much and unwisely we speak of a]*

- *personal love,*  
*demanding love in return [i.e., personal love that demands love in return],*
- not of a*
- *detached love*  
*that senses*  
*when to*
    - *let go,*
- when to have*
- *warm human feelings of*
    - *sympathy and*
    - *understanding,*
- with no demand.*

*But the type of love –*

*whether in*

- *partnership relations*
- or in*
- *personal friendships –*

*that*

- *needs and*
- *wants*  
*to*

*possess*

*can be*

*as destructive*  
*in giving*

- *more than what is wanted*

*as*

*in giving*  
*• too little.*

*To love too much  
when it is  
not wanted  
is  
as  
• insensitive,  
as  
• egocentric,  
and  
as  
• greedy  
as  
loving too little.*

*You do not understand this as yet.*

10

*If a person  
is  
• incapable of  
receiving your love  
and  
is  
• frightened by it [i.e., frightened by your love],  
yet  
your frustrated wish  
to love  
comes out in a  
stronger force  
than what the other person  
is capable of meeting,  
your  
current [i.e., your strong love current]  
makes that other person  
withdraw in fear.*

*When you are  
unaware of  
your own inner processes,  
you are  
not sensitive to this [i.e., you are not sensitive to the fact that it is your  
frustrated wish to love coming out in a stronger force than what the other  
person is capable of meeting that MAKES the other person withdraw from  
you in fear].*

*You merely  
• feel rejected  
and  
• are busy with  
this insult [i.e., this insult of feeling rejected].*

*Just as you may be  
insensitive to  
the need of others  
to  
receive  
your love  
because  
you are  
too frightened to  
come out of your shell [i.e., too frightened to  
come out of your shell and offer your love  
to those who need to receive your love],  
so you may be  
insensitive to the need of others  
not  
to receive  
more than they can bear at that time.*

*Thus you  
do not respect  
the other's integral right  
not  
to be receptive to  
what you wish to give.*

*For you  
it is a question of  
• all  
or  
• nothing.*

	<p><b>If</b>     <b>all</b>         <b>your love is</b>             <b>not received,</b> <b>you withdraw</b>     <b>and</b>         <b>it [i.e., and all your love]</b>             <b>becomes nothing [i.e., becomes NO love at all].</b></p> <p><b>But</b>     <b>if you realize</b>         <b>the inner struggle of</b>             <b>the other person,</b>     <b>if you</b>         <b>grow sufficiently</b>             <b>to give</b>                 <b>only</b>                     <b>what can be received,</b>     <b>another</b>         <b>kind of relationship</b>             <b>could come into being</b>                 <b>that may be</b>                     <b>very rewarding.</b></p> <p><b>Yet you miss out on it</b>     <b>through your</b>         <b>inner ignorance.</b></p>
11	<p><b>It may be perfectly true</b>     <b>that the other person's</b>         <b>incapacity</b>             <b>reflects</b>                 <b>his or her</b>                     <ul style="list-style-type: none"><li>• <b>emotional immaturity,</b></li><li>• <b>inner problems,</b></li></ul><b>and</b>                     <ul style="list-style-type: none"><li>• <b>conflicts.</b></li></ul></p> <p><b>But you become angry at this [i.e., But you become angry at the other person's emotional immaturity, inner problems, and conflicts that render him or her incapable of receiving your love].</b></p>

*You refuse  
the right of the other  
to set a boundary  
which you may claim for yourself  
in a slightly different version.*

*Thus you fluctuate  
between*

- *forcing on someone  
an overpowering love current  
that cannot be received,*

*and*

- *feeling resentful [i.e., resenting the other for not receiving your love]*

*and*

- *withdrawing [i.e., and in your resentment withdrawing your love totally].*

*You are  
as yet  
incapable of preserving a  
feeling of*

- *respect and*
- *liking*

*if*

*the strong force of your love  
is not welcome.*

*In your anger,  
you use the weapon of  
turning a*

- *positive [i.e., turning your LOVE for the other]*

*into a*

- *negative  
feeling [i.e., into the negative feeling of RESENTMENT].*

*You feel*

- *resentment,*
- *rejection,*
- *pride,*

*and you  
withdraw  
either from*

- *that particular person,*

*or from*

- *loving again [i.e., or from ever loving anyone again].*

	<p><i>You find yourself in this destructive imbalance many times without really being aware of it.</i></p> <p><i>With this attitude [i.e., With this attitude of either TOTAL and OVER-POWERING LOVE for another person or NO LOVE at all for another person], you destroy potential relationships that could become very meaningful.</i></p>
12	<p><i>We have often discussed your own</i></p> <ul style="list-style-type: none"><li>• <i>attitudes,</i></li></ul> <p><i>your</i></p> <ul style="list-style-type: none"><li>• <i>capacity</i><ul style="list-style-type: none"><li>• <i>to give</i></li></ul></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>to receive.</i></li></ul> <p><i>If you are the person incapable of</i></p> <ul style="list-style-type: none"><li>• <i>loving</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>receiving,</i></li></ul> <p><i>you, who are on this path, know what to do about it.</i></p> <p><i>You look inside until you</i></p> <ul style="list-style-type: none"><li>• <i>attain</i> <i>self-awareness</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>understand what is going on in you [i.e., understand what is going on in you that is blocking your capacity to give love and to receive love].</i></li></ul>

***But if it is the  
other person  
who has this incapacity [i.e., this incapacity to love or to receive love],  
then you are***  
• *puzzled*  
***and***  
• *confused.*

***With this  
new understanding,  
you may learn to meet the problem.***

***You will now learn  
not only to question***  
• *yourself about  
your capacity to*  
• *give and*  
• *receive,*  
***but also to question***  
• *the other's capacity in this regard [i.e., but also QUESTION the  
OTHER'S capacity in regard to his or her giving and receiving love].*

***Knowing the importance of this [i.e., the importance of understanding  
the OTHER'S capacity to give and receive love],***  
***you***  
• *will become sensitive to it [i.e., sensitive to the IMPORTANCE of  
the other's capacity to give and receive love]*  
***and***  
• *will not just blindly rush ahead [i.e., not rush ahead in giving love that  
may be too much – that is, may be beyond the other's  
capacity to give and receive love].*

***You will learn  
to***  
• *hear what is behind the words [i.e., hear what is behind  
the words of the other's rejection of your love],*  
***to***  
• *interpret the signs,*  
***to***  
• *perceive what goes on in the other person  
even if he or she is unaware of it.*



13

*These words [i.e., These words concerning the importance of being sensitive to the other's capacity to give and to receive love] are addressed particularly to*

*those friends*

*who*

*are*

*not predominantly withdrawn,*

*who*

*• are eager to give and relate,*

*and yet constantly*

*• find themselves hindered*

*because*

*the object of their affection*

*is unwilling to*

*receive*

*the*

*• powerful,*

*• demanding*

*force that they emanate.*

*If you were*

*less*

*• defensive,*

*less*

*• self-willed,*

*less*

*• concerned with*

*• rejection or*

*• the frustration of your  
immediate will,*

*you would develop*

*the nobility of spirit*

*to respect*

*the other's incapacity [i.e., respect the OTHER'S INCAPACITY to  
love or to receive your love],*

*even if it were [i.e., even if the other's incapacity were]  
"sick."*

	<p><i>This attitude [i.e., This attitude of RESPECTING the OTHER'S INCAPACITY to love or to receive your love]</i></p> <p><i>would then</i></p> <ul style="list-style-type: none"><li>• <i>establish</i></li></ul> <p><i>a human relationship,</i></p> <p><i>whereas your</i></p> <ul style="list-style-type: none"><li>• <i>greedy</i></li><li>• <i>egocentric</i></li></ul> <p><i>giving</i></p> <ul style="list-style-type: none"><li>• <i>destroys</i></li></ul> <p><i>it [i.e., DESTROYS this human relationship that could be possible].</i></p>
14	<p><i>Let the other person</i></p> <ul style="list-style-type: none"><li>• <i>be,</i></li></ul> <p><i>allow him or her</i></p> <ul style="list-style-type: none"><li>• <i>to react differently from</i></li></ul> <p><i>how you wish to be received.</i></p> <p><i>In this way,</i></p> <p><i>your life</i></p> <p><i>will be</i></p> <p><i>richer</i></p> <p><i>for many reasons –</i></p> <p><i>not only because you will</i></p> <ul style="list-style-type: none"><li>• <i>have more meaningful relationships,</i></li></ul> <p><i>but also because you</i></p> <ul style="list-style-type: none"><li>• <i>will be less dependent on</i></li></ul> <p><i>having your own will prevail.</i></p> <p><i>You will be able to</i></p> <ul style="list-style-type: none"><li>• <i>let go</i></li></ul> <p><i>and still</i></p> <ul style="list-style-type: none"><li>• <i>like</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li>• <i>respect</i></li></ul> <p><i>another,</i></p> <p><i>even if you</i></p> <p><i>know</i></p> <p><i>his or her incapacity.</i></p>

*Even if  
the other person's response  
is  
"immature,"  
it does not matter.*

*Do not  
refuse to grant  
the other  
the right  
you wish for yourself.*

*Observe your  
innermost*

- *attitude and*
- *currents*

*from this perspective  
and you will  
eventually  
become aware of the  
significance of  
your rushing forward.*

*You will no longer consider this [i.e., no long consider this  
RUSHING FORWARD in emanating your love]*

*an asset*

*for which you are  
unjustly punished by  
life;  
you will see  
the intrinsic*

- *selfishness and*
- *greed*

*of it [i.e., see the intrinsic selfishness and greed of your  
rushing forward to emanate your love to another].*

*As you calmly do so [i.e., As you calmly RESTRAIN your rushing forward  
to emanate your love to one who does not have the capacity to receive it],  
you  
will automatically mature  
in this respect too.*

*You will develop*  
• *the respect and*  
• *the decency,*  
*if I may use the word,*  
*to allow the other person*  
*his or her way.*

*You will have the*  
• *generosity*

*and*  
• *nobility of spirit*

*to*  
• *stand back*  
*and*  
• *let go*  
*and*  
• *be more finely attuned to*  
*the other's needs –*  
*whether she or he*  
*wants to receive*  
• *more than you give,*  
*or*  
• *less than you want to give.*

*If this happens [i.e., If this being more finely ATTUNED TO*  
*the OTHER'S needs happens]*

*without*  
• *contempt,*  
• *resentment*  
*of*  
• *the other*  
*or*  
*of*  
• *yourself,*

*without*  
• *self-doubt*  
*and*  
• *self-belittling,*

*then you have indeed*  
*grown up.*

*Perhaps you can meet  
non-compliance with  
your will  
in a mature way,  
as yet  
only on a  
superficial level of your being.*

*But do you  
also accept it [i.e., But do you accept NON-COMPLIANCE with your WILL]  
when it reaches into  
the deeper layers of your personality?*

- *Ask yourself this question [i.e., this question, “Do I accept NON-COMPLIANCE with my WILL when it reaches the DEEPER LAYERS of my personality?”];*
- *look very closely at*
  - *what is revealed to you**and*
  - *whether you are willing to accept  
the insight that comes.*

*As you grow in this way,  
you will  
not give up something rich  
which you yearn for,  
it only seems so  
as you give up  
your  
immediate  
will.*

*Actually,  
you will become  
richer,  
not only in*

- *spirit,*
- *maturity,*
- *self-reliance,*

*and*

- *self-respect,*

*but richer in*

- *your human relationships.*

15

***But, again:***

***If you are  
as yet  
incapable of  
feeling in such a mature way,  
do not  
force yourself into it.***

***Rather,***

***• see yourself  
as you extend this  
• strong,  
• demanding  
force [i.e., FORCE for the other to RECEIVE your LOVE no matter  
that the other does not, as yet, have the capacity to do so]***

***and***

***• observe  
your reaction  
when it [i.e., observe your REACTION when your strong,  
demanding force to receive your love]  
is repelled [i.e., is repelled by the other].***

***• See the force in action,  
• experience it  
without  
judging yourself.***

***This is the only way,***

***as I keep saying  
again  
and again.***

16

***• Happiness  
and  
• love***

***cannot be  
volitional  
processes,  
my friends.***

	<p><i>They [i.e., Happiness and love] come as you observe yourself without judging what is</i></p> <ul style="list-style-type: none"><li><i>• good</i></li></ul> <p><i>or</i></p> <ul style="list-style-type: none"><li><i>• bad,</i></li></ul> <p><i>• right</i></p> <p><i>or</i></p> <ul style="list-style-type: none"><li><i>• wrong.</i></li></ul>
17	<p><i>Now, my friends, are you too fearful to love?</i></p> <p><i>Too withdrawn?</i></p> <p><i>Do you</i></p> <ul style="list-style-type: none"><li><i>• not dare</i></li></ul> <p><i>reach out into</i></p> <ul style="list-style-type: none"><li><i>• the world</i></li></ul> <p><i>and into</i></p> <ul style="list-style-type: none"><li><i>• relationships</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• hide instead</i></li></ul> <p><i>in your own corner whenever</i></p> <ul style="list-style-type: none"><li><i>• a hand is extended to you,</i></li></ul> <p><i>whenever</i></p> <ul style="list-style-type: none"><li><i>• love is offered to you?</i></li></ul>

*In your fear,  
could it be  
that  
you fail  
even to  
recognize love when it comes*

*so as  
not to burden yourself  
with*

*the guilt of  
rejecting  
what you also  
crave?*

*Or are you one of those  
who is*

*constantly  
ready to give,  
• generously,  
but perhaps  
• too generously,  
because*

*out of  
• your need,  
and perhaps also  
out of  
• childish greed,  
you*

*• disregard the other,  
• cannot  
• sit back,  
• relax,*

*and  
• calmly look at the other person?*

*Or, my friends,*

*are you perhaps*

*a little of both [i.e., Are you a little of BOTH: a person who cannot  
recognize love when it comes AND yet a person who,  
disregarding the other's incapacity to receive, gives more  
love than can be received by the other]?*



18

*Look at yourself from this point of view [i.e., the point of view that you are partly a person who cannot recognize love when it comes to you from another AND partly a person who disregards the other's incapacity to receive your love and who then gives more love than can be received by the other].*

*And as you do,  
little by little,  
through  
your increased  
self-awareness,  
your sensitivity to  
the other person's needs  
will develop.*

*You will sense  
that it is  
not a question of the other  
• not wanting to receive anything from you,  
but perhaps  
not wanting it  
• at this time,  
• in this way.*

*Perhaps it will be easier  
for the other  
to come out of his or her shell  
when he or she  
does not meet a love-power  
that is  
so  
• demanding  
and  
so  
• forceful.*

19	<p><b>Only too often</b> <b>both distortions</b> [i.e., BOTH the DISTORTIONS: that you are partly a person who cannot recognize love when it comes to you AND partly a person who disregards the other's incapacity to receive your love and who, as a result, gives more love than can be received by the other] <b>exist in you simultaneously.</b></p> <p><b>On the one hand, you may be frightened</b> <b>if you encounter a</b> <b>strong demand</b> [i.e., a strong demand to receive the other's love].</p> <p><b>Yet,</b> <b>when this demand</b> [i.e., Yet, when this demand to receive the other's love] <b>is absent,</b> <b>you extend your own</b> [i.e., you extend your own demand that the other receive your love] <b>without actually seeing</b> <b>what is offered to you</b> [i.e., without seeing the love that is offered to you by the other].</p>
20	<p><b>Now let us turn</b> [i.e., let us turn from the subject of LOVE] <b>to the subject of</b> <b>will.</b></p> <p><b>We have discussed it</b> [i.e., We have discussed WILL] <b>in the past from</b> <b>many different points of view:</b></p> <ul style="list-style-type: none"><li>• <b>self-will,</b></li><li>• <b>the outer</b> <b>and</b></li><li>• <b>the inner</b> <b>will,</b></li></ul> <p><b>and</b></p> <ul style="list-style-type: none"><li>• <b>the various manifestations of</b><ul style="list-style-type: none"><li>• <b>healthy</b></li></ul></li><li><b>and</b><ul style="list-style-type: none"><li>• <b>unhealthy</b> <b>willpower.</b></li></ul></li></ul>

	<p><i>Let us now see another of the</i> • <i>negative manifestations [i.e., another of the NEGATIVE manifestations of WILL]</i></p> <p><i>and some more reasons</i></p> <p>• <i>why</i></p> <p><i>the will does not function properly.</i></p>
21	<p><i>(1) When you are unaware of what you want, even if what you want is in itself</i> • <i>healthy and</i> • <i>productive,</i></p> <p><i>the very fact that you are unaware of it [i.e., UNAWARE of what you want] must produce a negative result.</i></p> <p><i>Why?</i></p> <p><i>Not because of</i> • <i>the wish itself,</i> <i>but because of</i> • <i>the reason that necessitated</i> <i>hiding it [i.e., the REASON that a wish of which you are NOT AWARE MUST produce a negative result is the same as the REASON that necessitated HIDING the wish, the REASON you consciously or unconsciously KEEP yourself UNAWARE of your wish].</i></p> <p><i>Such unawareness [i.e., Such unawareness of what you think you want], that once was deliberate [i.e., deliberate and intentional unawareness of what you want], really amounts to self-deception.</i></p>

*You want something,  
yet you feel  
that  
what you want  
is wrong,  
so you  
try  
to believe  
that you  
do  
not  
want it.*

*Outwardly  
you pretend  
to  
• yourself  
and  
to  
• the world  
that you  
do not want  
what you  
want inwardly.*

*And it is this  
• self-deception  
that causes the destructive result,  
not  
• the quality of the wish itself,  
whether or not  
the wish is  
morally acceptable or not.*

*It is the  
broken awareness  
with all its connotations  
that is responsible [i.e., is responsible for this negative result].*

*Thus  
you  
do not want  
what you want.*

22

*You are  
so unsure  
of*  
• *yourself and*  
*of*  
• *your own rightness  
that you*  
• *suppress [i.e., that you suppress or hold back],  
and ultimately*  
• *repress [i.e., and ultimately repress or  
prevent altogether the arising of],*  
*your*  
• *wish capacity,*  
*your*  
• *willpower.*

*You may transform it [i.e., You may transform your wish capacity or  
willpower regarding a particular want]  
so that it reappears  
in the form of a  
compromise,  
but the  
unclearly [i.e., but the lack of clarity as to exactly WHAT you wish for]  
produces*  
• *a thick haze  
in your psyche,*  
• *an unhealthy climate  
that hinders  
your self-expression.*

*If it is an  
unhealthy wish,  
you cannot cope with it  
because  
you are  
no longer aware of its existence.*

*But it may well be a  
very healthy wish  
that you  
do not allow into consciousness  
because  
you wish to  
comply with standards*

- *superimposed*
  - by
    - *your society,*
  - by
    - *public opinion –*

*or*

- *what you think they are [i.e., or superimposed  
by what you THINK the STANDARDS of  
your society or public opinion are].*

*Thus  
you may  
force yourself to  
live with something  
that is  
by far  
inferior to*

- *your own will,*
- *the will of  
your real self.*

*The reason for doing so  
is purely negative.*

*It [i.e., The reason for forcing yourself to live with something that is BY FAR  
INFERIOR to the will of your REAL SELF]*

*is*

- *the lack of courage to be yourself;*

- *the exaggerated need to please;*

*or*

- *any number of other reasons  
that you know*

*from*

- *past lectures*

*and*

*from*

- *your work.*

	<p><b>Therefore</b> <b>a productive wish [i.e., a productive wish from your REAL SELF]</b> <b>proves to be</b> <b>• unproductive,</b> <b>or even</b> <b>• destructive at times,</b> <b>if you are</b> <b>unaware of it [i.e., if you are unaware of the productive wish</b> <b>from your real self, and hence cannot honor it or manifest it].</b></p>
23	<p><b>(2) Another reason why</b> <b>• willpower</b> <b>or</b> <b>• wish capacity</b> <b>becomes</b> <b>unproductive</b> <b>is that you</b> <b>have split it</b> <b>in two directions.</b></p> <p><b>We have discussed it at length before.</b></p> <p><b>If your will moves</b>  <b>partly in</b> <b>one direction</b> <b>and</b> <b>partly in</b> <b>another,</b></p> <p><b>you will experience a</b> <b>very negative result.</b></p> <p><b>You</b> <b>will be stymied</b> <b>in your efforts,</b> <b>and</b> <b>will experience</b> <b>• failure</b> <b>and</b> <b>• frustration.</b></p>

*Often you may  
erroneously believe that  
such a failure  
comes about  
for moral reasons,  
but it does not.*

*Both directions  
may be morally adequate,  
but the fact that  
you are  
not at one with yourself  
produces  
what  
unconsciously  
you may consider  
as punishment.*

24

*(3) If your will  
is so strong  
that it does*

- not consider the obstacles,*
- nor [does it] respect other people's inclinations;*

*if it [i.e., if your will]  
does not take into account  
the other person's reality;*

*if the strength of the wish  
is stronger than reality warrants,*

*then  
you defeat your purpose.*



25	<p><b>(4) If you</b> <b>show</b></p> <ul style="list-style-type: none"><li>• <i>too little will,</i></li></ul> <p><b>if you</b> <b>are</b></p> <ul style="list-style-type: none"><li>• <i>resigned and</i></li><li>• <i>withdrawn,</i></li></ul> <p><b>become</b></p> <ul style="list-style-type: none"><li>• <i>apathetic</i></li></ul> <p><b>and</b> <b>are</b></p> <ul style="list-style-type: none"><li>• <i>too fearful</i></li></ul> <p><b>to want to lead a meaningful life;</b></p> <p><b>if you</b> <b>do not dare to</b> <b>do what is necessary</b> <b>to produce a meaningful life for yourself,</b> <b>but wait for</b> <b>some authority</b> <b>to give it to you,</b></p> <p><b>then you</b> <b>cripple your</b></p> <ul style="list-style-type: none"><li>• <i>willpower</i></li></ul> <p><b>and</b></p> <ul style="list-style-type: none"><li>• <i>wish-capacity.</i></li></ul>
26	<p><b>These four aspects</b> [i.e., 1) you are intentionally unaware of what you really want, even at times believing the very wanting of what your real-self wants is wrong, 2) your will is split in two directions, 3) your strong will does not realistically consider obstacles or others, and 4) you have too little will, being resigned to a meaningless life]</p> <p><b>prohibit a</b></p> <ul style="list-style-type: none"><li>• <i>healthy,</i></li><li>• <i>relaxed</i></li><li>• <i>steady</i></li></ul> <p><b>flow of</b> <b>your</b></p> <ul style="list-style-type: none"><li>• <i>will</i></li></ul> <p><b>and</b> <b>your</b></p> <ul style="list-style-type: none"><li>• <i>wish</i></li></ul> <p><b>capacity.</b></p>

*Much confusion comes  
from your tendency to regard something*

*as*

- *right*

*or*

- *wrong,*

- *good*

*or*

- *bad.*

*So many theories –*

- *spiritual,*
- *religious,*
- *philosophical or*
- *psychological –*

*exist*

*about*

*the use of will.*

*There is the school of thought  
that says*

*you must*

- *not*  
*pursue results*  
*in order to have*  
*peace.*

*You must*

- *not have*  
*any*  
*willpower.*

*You must*

- *let go.*

*And there is  
another school of thought  
that says that  
without will  
there can be  
no  
life,  
no  
fulfillment.*

*Do you not realize, my friends,  
that*

*both of these apparently opposite views  
are*  

- *correct,*

*yet*

*both  
can be*  

- *wrong?*

*I have shown you many times  
how confusions arise  
when opposing points of view  
can be*

*both*  

- *right*

*and*  

- *destructive [i.e., destructive or wrong].*

27

*If your will  
falls under any of these categories I mentioned –  
if it is*

- *strained,*

*if it is*

- *governed by immature motives,*

*if you are*

- *unaware of it,*

*if it is*

- *split,*

*if it is*

- *compulsive and*
- *too eager –*

*then it is  
very true to say,*

- *let go,*
- *relax your self-will.*

*But  
if your will*

- *does not function at all or*
- *functions insufficiently,*

*how can you  
grow?*

*Then you  
do  
need  
the will  
to*

- *grow,*

*to*

- *live,*

*to*

- *love.*

*And yet  
on another level  
you  
do  
not  
need it.*

*You cannot use  
direct willpower  
to make yourself  
feel  
what you  
do not feel,  
even though you may want to.*

*But you need your will  
to observe yourself*

- *in candor*

*and*

- *without self-deception,*

*and*  
*from this observation  
your capacity for*

- *loving*

*and*

- *living*

*grows automatically.*

*Find  
the unifying forces  
that lie beneath  
the split of your will  
to help it [i.e., to help the split of your will]  
grow together  
into  
one stream.*

28

*If you truly want  
good relationships,  
you must*

*want  
to have them,*

*but without*

- *straining*

*and without*

- *expecting an immediate result.*

*[If you want good relationships]*

**Do not rush for**

- **a particular result,**
- **bound by a deadline,**
- **limited in kind [i.e., limited in kind or in TYPE of relationship]**  
**to your own choosing.**

**Relationships**

**include**

**others,**

**and they, too, [i.e., and these others, too,]  
have to be considered,  
not only  
you.**

**If such consideration [i.e., If such consideration of the OTHER]  
is not given,**

**then you**

**nullify the relationship.**

**Whether this consideration [i.e., Whether this consideration of the OTHER]  
applies to**

- **outer and**
  - **obvious manifestations**
- or concerns**

- **hidden**
- **emotional**  
**attitudes**

**makes not the slightest difference.**

29

**I am pointing to  
the proper combination of**

- **wanting and**
- **willing,**

**while**

- **letting free:**

**the self-will  
goes out,  
while  
the goodwill remains.**

*This goodwill [i.e., This goodwill that remains as the self-will goes out]  
has to be  
cultivated anew,  
over  
and over.*

*When you have it [i.e., When you have this goodwill as the self-will goes out],  
you  
let go of  
the self-will  
by showing tolerance to  
the  
• how  
and  
• when.*

*You also cultivate  
an awareness of  
your own  
disturbing currents,  
as well as  
the  
• needs  
and the  
• will  
of the other,  
  
while remaining attuned to  
• fluctuations and  
• changes,  
  
for nothing that is alive  
remains  
static.*

*Only a  
free spirit  
can be*

- alert and*
- relaxed*

*enough  
to follow the stream of  
eternally changing conditions  
emanating  
from*

- others,*

*from*

- yourself,*

*from*

- life's circumstances.*

*To do so [i.e., To thus follow the stream of eternally changing conditions],  
your*

*healthy will*

*has to function;*

*you cannot be  
will-less,  
but you must be  
without the  
rigid conditions of the  
self-will  
that dictate  
all  
the details.*

*This describes the difference  
between the*

- outer*

*and the*

- inner*

*will.*

*The inner will  
comes from your  
real self,  
which is intrinsically free.*



	<p><i>If you allow it [i.e., If you allow the INNER WILL coming from your REAL SELF] freedom, you will no longer be hemmed in by the confinement of self-will.</i></p>
30	<p><i>Without will, there can indeed be no</i></p> <ul style="list-style-type: none"><li><i>• life</i></li></ul> <p><i>and no</i></p> <ul style="list-style-type: none"><li><i>• growth.</i></li></ul> <p><i>If you wish to fulfill</i></p> <ul style="list-style-type: none"><li><i>• yourself</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• your potential,</i></li></ul> <p><i>the</i></p> <ul style="list-style-type: none"><li><i>• outer,</i></li><li><i>• strained</i></li></ul> <p><i>will is often a hindrance.</i></p> <p><i>It is the</i></p> <ul style="list-style-type: none"><li><i>• inner,</i></li><li><i>• free</i></li></ul> <p><i>will that has to be cultivated to bring about fulfillment indirectly.</i></p> <p><i>The direct approach is awareness</i></p> <p><i>and it [i.e., and awareness] does not come by itself.</i></p>

*It [i.e., Awareness]  
requires your  
relaxed will.*

*If the will  
is coupled with  
moralizing judgments,  
it  
turns destructive  
because [i.e., because, in the presence of MORALIZING JUDGMENTS,]  
truth  
becomes inaccessible.*

*If the will can be directed to*  

- go beyond your tendency to moralize*

*and to*  

- focus instead on what is*
  - true,*
- rather than on what is*
  - right,*

*the will  
produces*  

- truth*
- and thereby*
  - love.*

31

*In any area of your life  
where you have*  

- realized your potential*

*and*  

- experienced a measure of fulfillment,*

  
*you will have had to  
constantly  
renew  
your healthy will.*

*Look back  
and you will see that this is so.*

*To obtain  
anything  
you wish,  
the will  
has to be cultivated  
again  
and again  
in a*

- *relaxed,*
- *generous*  
*way,*

*not  
by framing  
your own limited concepts  
either by wishing*

- *this particular success*

*or*

- *that specific relationship.*

*Such an attitude [i.e., Such an attitude of wishing THIS particular success or  
THAT specific relationship]  
will enslave you  
whether  
or  
not  
it is conscious.*

*The inner cultivation of your will –  
be it for*

- *growth,*
- *self-awareness,*
- *realizing a potential, or*
- *establishing a meaningful relationship –*

*must be intended for  
the whole.*

*For the parts, however,  
it [i.e., your will]  
must be*

- *flexible,*

*must*

- *adapt to ever-changing*
  - *circumstances and*
  - *conditions.*

*With this attitude [i.e., With this attitude of being flexible and adapting to ever-changing circumstances and conditions]*  
*you will have*  
*the generosity of spirit*  
*to let the various life forces,*  
*coming from*

- *your real self*

*and from*

- *the other person,*

*go to work in a*  
*harmonious way.*

32

*Now, my friends,*  
*study these words –*  
*and when I say*  
*study,*  
*I do not mean an*  
*exclusively intellectual understanding,*  
*which often prohibits*

- *the inner absorption*

*and therefore*

- *growth.*

*Try to perceive what I say*  
*with your*  
*innermost self.*

*Do not try to push yourself*  
*to live up to all this.*

*See rather*

- *where,*
- *when, and*
- *how*

*you deviate,*  
*without*

- *judging or*
- *compelling*

*yourself*  
*to be different*  
*immediately.*

*Just see it.*

	<p><i>As you proceed in your private work on this path, you will gain a still deeper understanding;</i></p> <p><i>from this angle [i.e., this angle of constructive and destructive will forces] you will understand</i></p> <ul style="list-style-type: none"><li><i>• yourself better</i></li></ul> <p><i>and so understand</i></p> <ul style="list-style-type: none"><li><i>• others and</i></li><li><i>• life</i></li></ul> <p><i>in a more profound way.</i></p>
33	<p><i>Now, are there any questions about this topic?</i></p> <p><b>QUESTION:</b> <i>Can this compulsive over-giving lead to sadism?</i></p> <p><i>And, on the other hand, is it [i.e., is this compulsive over-giving] typical of the missionary?</i></p>
34	<p><b>ANSWER:</b> <i>As to the first question [i.e., As to the question, “Can this compulsive over-giving lead to sadism?”], it would be</i></p> <ul style="list-style-type: none"><li><i>• an oversimplification,</i></li></ul> <p><i>and also</i></p> <ul style="list-style-type: none"><li><i>• incorrect</i></li></ul> <p><i>to say that this [i.e., that this OVER-GIVING] would lead to sadism.</i></p> <p><i>No [i.e., NO, “This compulsive over-giving CANNOT lead to sadism”].</i></p>

**But since  
everything in the human psyche  
is interconnected,  
in some instances  
one may find a link [i.e., a link between over-giving and sadism].**

**But, by the same token,  
it [i.e., over-giving]  
may be connected with  
masochism.**

**Both**  
• **sadism**  
**and**  
• **masochism,**  
**which, as you know,  
are only two sides of the same coin,  
are**  
• **conditioned and**  
• **brought forth**  
**not by**  
• **one,**  
**but by**  
• **many**  
**facets in the human soul.**

35

**As to your second question [i.e., “Is over-giving typical of missionaries?”],  
there is  
truth  
in what you say [i.e., over-giving IS typical of missionaries].**

**Whenever a person  
wants to  
force something  
on another,  
whether this be**  
• **love**  
**or**  
• **a belief,**

**it stems from  
self-will.**

**Such a person acts out of compulsion.**

*I would  
not say that  
every  
missionary  
necessarily has this trend,  
but  
many  
may.*

*If you  
have to offer  
• love or  
• salvation,  
it takes wisdom  
to accept that*

*one's own  
• will  
and  
• ideas*

*are not welcome  
to the other person.*

*It [i.e., The WISDOM to ACCEPT that one's own will and ideas are  
NOT WELCOME to the other person]*

*takes more  
• maturity and  
• wisdom  
than most people have,*

*and, most of all,*

*it takes  
self-awareness,  
to let the other*

*free,*

*even in his [i.e., even in the other's]*

*incompleteness.*

36

*As to doctrines,  
no matter  
how beautifully-sounding  
a doctrine is,  
nothing cripples*  
• *spirit*  
*and*  
• *soul*  
*more than  
adopting  
a superimposed doctrine,  
even  
a right one.*

*I have spoken much about this before,  
yet it cannot be stressed enough  
that*

*inner*  
• *growth*  
*and*  
• *freedom*

*can come only by*

*being yourself.*

*Through a path such as this [i.e., such as this pathwork],  
you will come to*

• *experience inwardly*

*what some doctrines  
may teach you in*  
• *words.*

*That [i.e., That EXPERIENCING a belief or doctrine INWARDLY]  
is the*

*only belief  
that*  
• *is genuine*

*and  
that*  
• *furtheres growth.*



37

**QUESTION:**

*When you were talking about*

*the will  
behind  
love,*

*you mentioned that  
it [i.e., that such a WILL behind LOVE]*

*is nursed  
by*

- *desire,*

*by*

- *a wish.*

*Isn't  
a will*

*also nursed  
by*

- *experience*

*and*

- *judgment?*

*The reason why I ask is because  
when talking about*

- *love,*

*we have to also talk about*

- *emotional incompatibility.*

38

**ANSWER:**

*Of course,  
will is determined  
also by*

- *experience*

*and by*

- *what you have learned,*

*not only by*

- *your innermost needs.*

***It is  
quite an important insight  
to determine  
which one [i.e., WHICH need]  
is your  
  
real  
need.***

***Even if this need [i.e., this REAL NEED],  
as it now exists,  
is  
• childish and  
• immature,  
you know  
that it is much better for you  
to own up to it.***

***That does  
not mean  
that you necessarily have to  
put it into action.***

***Be  
fully aware  
that it [i.e., that this REAL NEED]  
exists.***

***Thus the  
  
• need [i.e., Thus, this REAL NEED]  
  
transforms into  
  
• will.***

*A genuine need [i.e., A GENUINE, or REAL NEED],*

*transposed into*

- *will,*
- even if*
  - *imperfect and*
  - *immature,*

*is healthier than a*

- *mature and*
  - *healthy*
- will*

*that is*  
*superimposed*  
*by*

*outer means,*  
*determined*  
*by*

- *educational influences,*
- *others' opinions*  
*that you may have adopted*  
*for one reason or another.*

*Such superimposition [i.e., Superimposition ONTO GENUINE or real inner NEEDS (even if imperfect and immature) of “needs” determined by outside influences such as educational influences or others’ opinions] leads to the*

*self-alienation*

*that we have discussed so frequently.*

*Even*

*your own personal experiences of the past*  
*may be misleading*  
*because they are conditioned by*  
*your*

- *patterns,*
- *images, and*
- *preconceived notions.*

• *The limited scope of experiences,*  
*as well as*  
• *your slanted outlook on them,*  
*will*  
*not give you the*  
  
*freedom of*  
*reality.*

*It [i.e., This LACK of FREEDOM of REALITY caused by*  
*the limited scope of your experiences and your slanted outlook on them]*  
*may*  
*prohibit*

*your meeting life*  
*afresh*

*so as to*  
*truly widen*

*your*  
• *horizon*

*and*  
*your*  
• *ability to experience life*  
*as fully as possible.*

*However,  
if you  
do live*

*true to*

*yourself,  
imperfect as this self may still be,*

*the*

*• spontaneity*

*and*

*• awareness of*

*• who you really are*

*and*

*• what you want*

*at any given time*

*will free you*

*of*

*• the shackles*

*of*

*• limitation,*

*of*

*• preconceptions,*

*of*

*• a narrow,*

*• rigid*

*outlook,*

*all of which*

*are the result of*

*looking away from yourself.*

39

*To manipulate  
your will  
according to what you*  
• *know*  
*or*  
• *think*  
*is*  
*right,*  
*or even*  
*according to*  
*your own limited past experiences,*  
  
*cripples*  
  
*the spontaneity*  
  
*of the real self.*

*Even if the  
real you  
wishes something  
unproductive,  
and you face this fact –  
not necessarily putting it into action –*  
*it will be*  
*so much healthier*  
*than*  
*willing something*  
*that is*  
*not you.*

*If your will  
is determined by*  
  
*fear,*

*you*  
*do not even get to*  
  
• *the real wish,*  
*or*  
• *the need behind it [i.e.. or the NEED BEHIND the REAL WISH]*

*If you  
determine your will  
by something that is*

- *superimposed*

*and*

- *not experienced  
by your  
still childish emotions,*

*you are in for  
much greater trouble  
than if you*

*discarded  
the superimposition.*

*Because only then [i.e., Because only then,  
when you have discarded the superimposition,]*

*can you*

*get through*

- *the childishness*

*and*

*get to*

- *that area of your being  
where this very childishness*

*receives  
the soul forces*

*that make it  
grow out of itself.*

40

*As to the question of incompatibility,  
I do not quite understand  
what it is you want to know.*





*Another type of relationship  
could exist  
between these people,  
but the  
strong will force  
pushes  
the  
real  
possibility  
out of the picture.*

*That [i.e., That type of relationship between these people]  
which*

*is  
possible*

*is not  
perceived  
because  
the will  
is set on something else.*

*Reality  
should fit into  
what you wish it to be [i.e., REALITY should fit into what you  
wish the relationship to be].*

*That [i.e., REALITY NOT FITTING what one WISHES the relationship to be]  
is how  
such problems of incompatibility  
come into existence.*

43

**QUESTION:**  
*I would like to ask a question for  
my little grandson.*

*He is living  
in fear  
most of the time.*

*As a result of this fear,  
he constantly gets sick.*

*Now this fear is that  
those he loves,  
all his loved ones,  
are hostile toward each other.*

*And if he loves  
one,  
the other  
withdraws.*

*He is constantly torn.*

*I wonder if you could show me some way?*

44

**ANSWER:**

*There is really nothing I can say  
that you do not know already.*

*However, I will try to help.*

*In the first place,  
all of you have to  
fully face  
that what he fears  
is correct [i.e., it is correct that if he loves one,  
the other withdraws, so he is torn].*

*It is  
not  
• an invention,  
• an imagination  
on his part.*

*If you fully face this fact,  
not just acknowledge it  
superficially,  
such awareness  
on the part of all of you  
will already have a healing effect –  
not only on  
• him,  
but upon  
• all concerned.*

45

*When you fully face this fact,  
you will encounter  
the problem of  
your own guilt.*

*Also,  
this guilt  
has to become  
fully conscious.*

*Such awareness  
will bring into clear focus  
the question of,*

*"Have I caused  
an inner problem in this child  
due to my own imperfection?"*

*How can I live with  
such knowledge [i.e., How can I live with such knowledge of my  
GUILT for causing an inner problem in  
this child due to my own imperfection]?"*

*Your unconscious knowledge of  
this pressing question [i.e., this question, "How can I live with such knowledge  
of my guilt for causing this problem in this child?"]*

*• makes you shy away from  
facing it [i.e., shy away from facing the problem of your guilt]*

*and*

*• you become  
more compulsive  
in trying to  
eliminate*

*these destructive feelings  
that are evidently responsible for  
the child's fear.*

*The more compulsively  
you want to get rid of  
the destructive feelings,  
the more you have to  
pretend to feel  
what you  
do not really feel.*

***And this [i.e., And this PRETENDING to feel what you do NOT REALLY feel],  
in turn,  
aggravates the problem  
in  
• him  
and  
in  
• all of you.***

***It [i.e., This pretense]  
increases  
• fear and  
• guilt  
all around.***

***However,  
if you  
• face up to  
that which you feel [i.e., that which you REALLY feel],  
and  
• fully understand it  
by going to the roots of it –  
which can only be done  
without  
• guilt  
and  
without  
• judging  
• yourself or  
• others –***

***then you begin  
to change the atmosphere  
even long before  
you are able to feel  
differently.***

***This must then help him.***

46

*Oh,*  
• *you can*  
*tell him many things*  
*and*  
• *he certainly has*  
*unusual understanding in this respect.*

*But*  
*what you tell him*  
*will not really help*  
*unless*  
*you face*

*what is,*

- *without*  
*moralizing about anyone,*
- *but just*
  - *accepting your immaturity,**and by doing so,*
- *learning more about it.*

*Such activity*  
*will relieve the strained atmosphere*  
*which produces his fear.*

*The strain [i.e., This strained atmosphere, which produces his fear]*  
*is caused*  
*more*  
*by your compulsive striving*  
*to be something*  
*you cannot yet be*  
*because*  
*you do not fully understand the roots.*

*Accept*  
*this slow process of your growth.*

*Remove the*  
• *compulsion*  
*and the*  
• *impatience,*  
*and*  
*the imperfect feelings of hostility*  
*will be less harmful than*  
*the compulsion to overcome them.*

47

*In such a frame of mind,  
all of you  
will truly understand that  
he, too,  
• brought his unresolved problems into this life,  
as you  
• brought your own.*

*The environment  
only brings out  
what exists already.*

*It [i.e., The environment]  
cannot bring out  
what is not there to begin with.*

*He has to  
live out his problems,  
as you are required to  
live out yours.*

*Your  
• imperfect parents  
and  
• environmental conditions  
simply brought the problems to the fore.*

*But this truth  
will be a  
personal experience  
only  
if and when  
you remove  
your  
• hurry,  
your  
• lack of acceptance of yourself,  
your  
• dependency on pleasing the moral standards of others  
so as to be approved,  
as well as  
your  
• guilt, and  
your  
• fear.*

	<p><i>Until such time, you can help him by quietly pursuing this work of</i></p> <ul style="list-style-type: none"><li><i>• self-awareness</i></li></ul> <p><i>and</i></p> <ul style="list-style-type: none"><li><i>• self-acceptance.</i></li></ul>
48	<p><i>You know all this,</i></p> <p><i>but so often you do not apply it to the everyday little feelings which you let go by without becoming aware of their</i></p> <ul style="list-style-type: none"><li><i>• existence</i></li></ul> <p><i>and therefore, eventually, of their</i></p> <ul style="list-style-type: none"><li><i>• deeper significance.</i></li></ul> <p><i>This will then enable you to perceive the effect that you have</i></p> <ul style="list-style-type: none"><li><i>• one</i></li></ul> <p><i>upon</i></p> <ul style="list-style-type: none"><li><i>• the other –</i></li></ul> <p><i>and in this</i></p> <ul style="list-style-type: none"><li><i>• your view,</i></li><li><i>• all of yours –</i></li></ul> <p><i>is still limited.</i></p> <p><i>That is something you have not yet taken into consideration.</i></p> <p><i>Not really.</i></p>

49

**QUESTION:**

*You mean me, personally?*

*Or you mean all of us?*

**ANSWER:**

*At least*

- *you*
- and*
- *your daughter*  
*who are in this work of*  
*self-finding.*

*Both of you [i.e., Both you and your daughter]*  
*have found in your discoveries about yourself*  
*that what he fears [i.e., that what your grandson fears]*  
  
*is actually so.*

*You have pursued this pattern of*  
*division of loyalty.*

*By now,*  
*you understand –*  
*and this is a great improvement –*  
*not only*  
*that*  
*this is so [i.e., THAT this division of loyalty is so,*  
*and causes your grandson's fear],*  
  
*but, to a degree,*  
*why*  
*this is so [i.e., WHY this division of loyalty is so,*  
*and causes his fear].*



***But you  
do not as yet  
• understand,  
or  
• experience,  
or  
• are sensitive to  
the effect  
that this [i.e., the EFFECT that this DIVISION OF LOYALTY]  
has on  
others  
and  
that this understanding [i.e., and that this understanding of the  
effect that this division of loyalty has on others]  
will also help the child.***

***Understanding  
without  
moralizing.***

50

***QUESTION:  
Is there such a thing as  
numerology,  
that  
certain numbers are  
• favorable,  
and  
others  
• not?***

***ANSWER:  
I strongly advise  
against  
such things.***

***Very strongly.***

51

**QUESTION:**

*Is it nature's plan  
that a child develops*  
• a reaction,  
• a neurosis  
*against*  
*a parent or parents,*  
*regardless of*  
*how*  
• good or  
• kind  
*these parents happen to be?*

**ANSWER:**

*It certainly is  
not  
nature's  
plan.*

*No.*

*This again  
shows a  
complete misconception of*

*what*  
• *the human being is*  
*and*  
*what*  
• *life is.*

*It [i.e., A child developing a reaction or neurosis against the parent]  
is  
the humans' doing [i.e., the human's, NOT NATURE'S plan or doing].*

*The only way you can*

- *grasp*
- and*
- *understand*
- why it should be*

*that certain children*  
*have the*

- *best and*
  - *most favorable*
- circumstances*  
*and develop so-called neuroses,*

*while in other cases*  
*the conditions may be*  
*extremely unfavorable*

*and yet*  
*comparatively little neurosis exists –*  
*we cannot say*  
*none*

*since no human being is free*  
*of it [i.e., FREE of neurosis] –*

*the only way to*

- *understand this*
- is that you are*  
*not born*  
*once,*  
*but come*  
*again*  
*and again*  
*with the problems*  
*that are as yet unresolved.*

*It is*  
*not*  
*nature*  
*that gave you these problems.*

52

**QUESTION:**

*At one time you told us that it was  
easier to work on this path*

- *here on earth*

*than*

- *in the spirit world.*

*Yet we know that our loved ones  
are developing too.*

*They, too,*

- *are working for their  
self-realization,*

*and*

- *are helped by  
our work on ourselves.*

*Could you explain how this works?*

53

**ANSWER:**

• *Growth*  
*and*  
• *self-development*  
*can, to a degree,*  
*take place in*  
*every*  
*sphere of being.*

*But where the*

- *hindrances and*

- *obstacles*

*are*

- *greatest,*

*there*

*growth can be*

- *most effective,*

*provided the person in question so desires.*

*The deeply embedded problems*

*are not called forth*

*without*

- *hindrances or*

- *obstacles.*

	<p><i>They [i.e., The DEEPLY embedded problems] cannot manifest [i.e., CANNOT manifest without the presence of HINDRANCES or OBSTACLES], and therefore [i.e., and therefore, WITHOUT hindrances or obstacles,] you lack awareness of them [i.e., you lack awareness of the deeply embedded problems].</i></p> <p><i>Without such awareness [i.e., Without such awareness of the deeply embedded problems], you cannot grow out of them.</i></p> <p><i>All this I explained in the past.</i></p>
54	<p><i>In spiritual spheres where you live without your physical body, you are in a life where you do not encounter the hindrances caused by matter.</i></p> <p><i>One can still</i></p> <ul style="list-style-type: none"><li><i>• grow and</i></li><li><i>• develop</i></li></ul> <p><i>to a degree without this obstacle [i.e., without this obstacle caused by MATTER],</i></p> <p><i>but certainly not [i.e., certainly CANNOT grow and develop] to the same degree as on earth.</i></p> <p><i>Matter is one constant hindrance.</i></p> <p><i>It [i.e., Matter] is one resistance [i.e., MATTER is one of many kinds of resistance].</i></p>

*We talked about*

- *psychological resistance,*  
*but that is only*
  - *one aspect,*
  - *one small fragment*  
*of resistance as such.*

- *Earth life,*
- *life in matter,*  
*is one resistance.*

*If you had*  
*no resistance whatsoever,*  
*you could*  
*not live at all.*

*Yet when you*  
*resist too much*  
*you*  
*cripple yourself accordingly,*

*and*  
*if the degree [i.e., and if the degree of resistance]*  
*passes*  
*a certain limit,*  
*you*  
*cannot live either.*

*Life on earth*  
*requires*  
*a certain equilibrium*

*between*  
*not too*

- *much*

*and*  
*not too*

- *little*

*resistance.*

***The same thing is true of  
the will [i.e., life on earth requires a certain equilibrium  
between NOT TOO MUCH WILL and NOT TOO LITTLE WILL].***

***Will is a force  
that overcomes  
the resistance of***

- matter,***
- the resistance of***
  - separation.***

***If the will is  
too strong,  
it is  
harmful [i.e., too much will is harmful, leading to MORE SEPARATION],  
and  
if it is  
too little  
it will  
not sufficiently overcome  
the resistance of matter [i.e., too little will and it will not overcome the  
resistance to ONENESS that MATTER or SEPARATION is].***

***This [i.e., This process of learning how to BALANCE THE WILL FORCE (not too  
much will and yet not too little will) in the presence of resistance]  
is how you can grow  
much faster  
because of  
the resistance.***

***By learning to  
go with  
the resistance [i.e., By learning how to go with the resistance, by learning  
how to BALANCE THE WILL FORCE in the presence of resistance],  
you develop  
inwardly***

***to just the***

- right degree,***

***to the***

- proper balance.***

*Needless to say,  
this [i.e., Needless to say, this learning how to  
BALANCE THE WILL FORCE in the presence of resistance]  
cannot be learned by*

- rules*

*and*

- regulations*

*and*

- laws*

*and*

- doctrines*

*you absorb  
with your brain.*

*This [i.e., This balanced use of the will force in the presence of resistance]  
is an*

*inner feeling*

*that develops out of  
such a pathwork as you are doing.*

*It [i.e., This balanced use of the will force in the presence of resistance]  
is*

- intuitive,*
- not*
- learned.*

*You grow to  
fit into  
the right stream  
of the particular degree of resistance  
you need.*

*It is  
not the same for everyone.*



*Each person  
has a personal*  
• *vibration, or*  
• *frequency,*

*the sum total of his or her  
entire being,*  
• *outer*  
*and*  
• *inner.*

*According to this  
personal vibration  
the resistance  
has to fit, as it were,  
to  
the general resistance of  
matter.*

*To the degree that you live*  
• *productively*  
*and*  
• *harmoniously,*

*your vibration  
will be in harmony with  
the general resistance of  
matter.*

*That is why  
development on earth  
proceeds so much faster [i.e., faster than in other spheres of being  
in which there is no resistance in the form of MATTER].*

55

*Be blessed,  
each one of you.*

*May these words  
again*

*ring an echo  
in your innermost being.*

*May they [i.e., May these words]  
become fruitful for you,  
perhaps  
not immediately,*

*perhaps  
only in  
• months to come,*

*or even in  
• years,  
when,  
in your work of self-finding  
you come to the point  
when you will really understand  
what I told you tonight.*

*Be in peace,  
my dearest ones.*

*Be in  
God.*

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